

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 15th September 1894.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Ghosak "	Khulna ... ..	.....
2	" Mánik "	Calcutta	294	
<i>Fortnightly.</i>				
3	" Bankura Darpan "	Bankura	397	
4	" Kasipur Nivási "	Kasipur, Barisál	300	
5	" Ulubaria Darpan "	Ulubaria	720	
<i>Weekly.</i>				
6	" Banganivási "	Calcutta	8,000	
7	" Bangavási "	Ditto	20,000	8th September 1894.
8	" Burdwán Sanjivani "	Burdwan	310	4th ditto.
9	" Charumihir "	Mymensingh ... ..	.....	4th ditto.
10	" Chinsura Vártávaha "	Chinsura	500	9th ditto.
11	" Dacca Prakash "	Dacca	2,400	9th ditto.
12	" Education Gazette "	Hooghly	950	7th ditto.
13	" Hindu Ranjiká "	Boalia, Rajshahi	248	
14	" Hitavádi "	Calcutta	3,000	7th ditto.
15	" Murshidabad Hitaishi "	Murshidabad ... ..	.....	5th ditto.
16	" Murshidábád Pratimádhí "	Berhampore ... ..	.....
17	" Pratikár "	Ditto	608	
18	" Rangpur Dikprakash "	Kakinia, Rangpur	170	
19	" Sahachar "	Calcutta	800-1,000	
20	" Samaj-o-Sáhitya "	Garibpore, Nadia	10,000	
21	" Samaya "	Calcutta	4,000	7th ditto.
22	" Sanjivani "	Ditto	4,000	8th ditto.
23	" Sansodhini "	Chittagong ... ..	.....	3rd ditto.
24	" Sáraswat Patra "	Dacca	(300-400)	8th ditto.
25	" Som Prakash "	Calcutta	800	10th ditto.
26	" Sudhakar "	Ditto	2,000	7th ditto.
27	" Vikrampur "	Lauhajanga, Dacca	600	6th ditto.
<i>Daily.</i>				
28	" Banga Vidya Prakashiká "	Calcutta	500	5th to 8th and 10th September 1894.
29	" Dainik-o-Samachár Chandriká "	Ditto	1,200	10th and 11th September 1894.
30	" Samvád Prabhákar "	Ditto	1,435	7th, 8th and 10th to 12th September 1894.
31	" Samvád Purnachandrodaya "	Ditto	300	Ditto ditto.
32	" Suiabh Dainik "	Ditto	3,000	Ditto ditto.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
33	" Dacca Gazette "	Dacca	500-600	10th September 1894.
HINDI.				
<i>Monthly.</i>				
34	" Bihar Bandhu "	Bankipore	500	
35	" Darjeeling Mission ke Másik Samáchár Patrika. "	Darjeeling	500	
<i>Weekly.</i>				
36	" Aryávarta "	Dinapore	750	
37	" Bhárat Mitra "	Calcutta	2,500	6th ditto.
38	" Hindi Bangavási "	Ditto	10,000	
39	" Uchit Vakta "	Ditto ... ..	.....	8th ditto.
PERSIAN.				
<i>Weekly.</i>				
40	" Hublul Mateen "	Calcutta ... ..	.....
URDU.				
<i>Weekly.</i>				
41	" Akhbar-i-Al Punch "	Bankipore	750	3rd and 30th August 1894.
42	" Darussaltanat and Urdu Guide "	Calcutta	300	6th September 1894.
43	" General and Gauharisafi "	Ditto	410	8th ditto.
44	" Mehre Monawar "	Muzaffarpur	150	

No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
	URIYA.					
	<i>Monthly.</i>					
45	"Asha "	...	Cuttack	...	80	
46	"Pradíp "	...	Ditto	...	.....
47	"Samyabadi "	...	Ditto	...	.....
48	"Shikshabandhu "	...	Ditto	...	.....
49	"Taraka and Subhavártá "	...	Ditto	...	.....
50	"Utkalprabhá "	...	Mayurbhunj	...	97	
	<i>Weekly.</i>					
51	"Dipaka "	...	Cuttack	...	.....
52	"Samvad Váhika "	...	Balasore	...	203	
53	"Uriya and Navasamvád "	...	Ditto	...	420	
54	"Utkal Dípiká "	...	Cuttack	...	450	
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Forthnigtly.</i>					
55	"Paridarshak "	...	Sylhet	...	480	For the first fortnight of <i>Bhadrá</i> 1301 B.S.
56	"Silchar "	...	Silchar	...	250	
57	"Srihattavási "	...	Sylhet	...	.....

I.—FOREIGN POLITICS.

THE *Darussaltanat and Urdu Guide* of the 6th September says that every European Power is trying its best to gain a footing in Africa. Lately Italy occupied Kussulla in the Soudan, and England is about to co-operate with Italy in spite of the protest from the Sultan.

DARUSSALTANAT
AND URDU GUIDE,
Sept. 6th, 1894.

The Sultan, being the Defender of the Faith and Protector of Islam, has a claim upon all the places in Africa which are occupied by Muhammadans, and he ought to undertake the task of expostulating with the aggressors.

II.—HOME ADMINISTRATION.

(a)—Police.

2. A correspondent of the *Charu Mihir* of the 4th September says that having regard to the facts that the area under the jurisdiction of the Ghatail outpost in the district of Mymensingh is very large, and that this area is infested with *badmashes*, the outpost ought not to be abolished and the area under its jurisdiction ought not to be brought under the jurisdiction of the Gopalpur thana. Mr. R. C. Dutt, while Magistrate of Mymensingh, expressed himself in favour of the retention of an outpost at Ghatail, but Mr. Earle, the present Magistrate, is for abolishing the outpost here.

CHARU MIHIR,
Sept. 4th, 1894.

3. The *Murshidabad Hitaishi* of the 5th September says that four murders committed last year in different parts of the district of Murshidabad remained untraced, and the circumstance has greatly alarmed the people. This reflects great discredit on the police administration of the district. The incapacity of the local police was clearly seen in their investigation of the murder at Pundepara within the jurisdiction of the Khargaon thana. This case was investigated in the first instance by a worthless *jamadar* of unripe years. For three days he conducted the investigation without success. Then the enquiry was taken up by a Divisional Inspector, who, after a few hours' enquiry sent up a person on the charge of murder. This man withdrew the confession which he had made in the lower Court, and the evidence against him not being of a convincing character, he was acquitted by the jury. The police is responsible for this result. If the enquiry into this case had been, in the first instance, taken up by a detective officer of ability and not by a *jamadar* the result would surely have been very different. Government should enquire into the matter.

MURSHIDABAD
HITAISHI,
Sept. 5th, 1894.

4. The *Bharat Mitra* of the 6th September says that some Thakurs of a village near Kant in Shajahanpur in the North-Western Provinces, offended the local Musalmans by sacrificing a hog in their village, which led to a hand-to-hand fight between the two parties.

BHARAT MITRA,
Sept. 6th, 1894.

5. The *Vikrampur* of the 6th September cannot say if the prevalence of thefts and other crimes in Vikrampur in the Dacca district, and especially in the eastern part of it, is due to the neglecting of their duty by the chaukidars.

VIKRAMPUR,
Sept. 6th, 1894.

It would be unpardonable temerity to impugn the sense of duty of the regular police, for the members of the regular police are all officers of Government who are directed and controlled by the District Magistrate and the District Superintendent; and it would be almost a crime to question the sense of duty of the executive officers, especially under the present *regime*, when attempts are being made to convert even chaukidars into respectable officers, as Mr. Cotton seems bent upon doing. But may it not be that the chaukidars have become unmindful of their duties because Government is trying to make them "respectable" officers? Surely Government's attempt to amalgamate the chaukidars with the regular police has made them neglectful of their duty, and there is, therefore, this recrudescence of crime in the mufassal.

BANGAVASI,
Sept. 8th, 1894.

6. The *Bangavasi* of the 8th September says that certain constables of the Mymensingh police have been dismissed by the District Superintendent, because they did not, as ordered, bring cooked rice for some prisoners from the jail to the Court. But the head of a district police, though he is a European, ought to know that there are caste distinctions in this country, and that men of one caste may refuse to touch rice cooked by a man of another caste. Ignorance of native manners and customs often leads Europeans in this country into the commission of wrong actions. But the Europeans are a generous people, and it is hoped that, having regard to native custom and the circumstances of the case, the District Superintendent will reinstate the constables in their employments. It must be said to the credit of the English rulers of India that they have never as yet required any man to sacrifice caste for the sake of service under Government.

(b)—Working of the Courts.

CHARU MIHIR,
Sept. 4th, 1894.

7. The *Charu Mihir* of the 4th September is at a loss to account for the large diminution that has taken place in the number of Sessions cases instituted in Mymensingh. It cannot be owing to diminution of crime. It is probably owing to Mr. Harding's method of trying cases carefully, which has also made the police and the Subordinate Magistracy careful in the matter of committing cases to the Sessions. Any how, Government should enquire into the matter.

CHARU MIHIR.

8. A correspondent of the same paper says that as Sarada Babu, the Sub-divisional Officer of Netrakona in the Mymensingh district, does not allow any mukhtar to put questions to the complainants in his Court, and as he himself cannot always get out of them the grounds of their complaints, 80 per cent. of the cases instituted in his Court are dismissed under section 203 of the Criminal Procedure Code. Again, some of the peons of his Court are in the habit of reporting service of process without having actually served. The Deputy Magistrate should take notice of this.

HITAVADI,
Sept. 7th, 1894.

Mr. Konstam.

9. The *Hitavadi* of the 7th September says that Mr. Cotton's reply to Babu Surendranath Banerji's interpellation about Mr. Konstam in the Bengal Council would seem to show that Government does not hesitate to conceal the truth in order to screen a guilty official. Mr. Cotton said that the case referred to was still pending. Did he not forget that the case had been disposed of some days before?

HITAVADI.

10. The same paper publishes a letter from a correspondent charging Mr. Beatson Bell with having, on the 10th or 11th July last, beat a jamadar in the Jatrapur cutcherry of the zamindars of Gobardanga, because the Naib of the cutcherry, who had gone elsewhere at the time, had omitted to supply provender for the Magistrate's horse. The editor is not inclined to believe this charge, and publishes it only in the hope of receiving a contradiction.

HITAVADI.

11. The same paper says that Babu Romesh Chandra Dutt's scheme of effecting a separation of the executive and judicial functions involves no additional expenditure. High authorities like Sir Richard Garth have approved of that scheme, and even the strongest advocates of the policy of vesting the two functions in one and the same officer, such as the *Englishman* and the *Pioneer*, have not been able to point out any serious defect in it. And yet Government hesitates to carry it out. If Government has any doubts about the practical working of the scheme, it should settle the point by giving the scheme a trial. Let it be first carried out on a small scale. The author of the scheme is now the Commissioner of the Burdwan Division: let the scheme be tried first of all in that division.

DACCA PRAKASH,
Sept. 9th, 1894.

12. The *Dacca Prakash* of the 9th September says that Babu Paresa Chandra Bandyopadhyaya, Munsif of Munshiganj, Dacca, has recently caused the ears of a witness in his court to be pulled by a chaprasi. The man's

offence was that his hearing power having been affected by old age, he could not reply to the questions which were put to him by the Court. He brought a case against the Munsif in the court of the Deputy Magistrate, Gagan Babu. But the Deputy Magistrate behaved in such a way that the man despaired of obtaining justice. In the meantime the munsif admitted his error, and amicably settled the case by paying Rs. 40 to the wronged witness. And lest he should again bring a complaint against the Munsif, he has been made to execute a mortgage bond for the amount to a pleader of the Munsif's court. Was Mr. Bell's offence more serious than that of the Munsif's?

13. The *Sulabh Dainik* of the 12th September says:—

Influencing judicial officers by private letters.

The practice of influencing Magistrates and Judges by private letters in their decisions in criminal cases has now become quite common, and this is why the criminal courts in the country are becoming more and more disreputable. Here we find one judicial officer addressing another confidentially in connection with a criminal suit pending in the latter's court, and there we find a Deputy Commissioner writing to a subordinate officer to punish a man because he is a great *badmash*. In the course of the Suryyakanta case, Mr. Phillips addressed not only Mr. Halifax, but also the District Judge in confidential letters. This practice is gradually undermining the independence of the judicial officers. Mr. Harrison's famous shaving order was the result of such a confidential letter. Mr. Beatson Bell, too, addressed the District Judge the other day in a confidential letter in connection with the assault lately committed by him on a zamindar's amla. Mr. Bell had no business to write such a letter to the Judge.

Mr. Phillips felt insulted the other day by the way in which he was cross-examined by a Mymensingh pleader, and he therefore asked Mr Harding, the District Judge, to punish that pleader. Either on account of this letter or because he thought such a course necessary, Mr. Harding recommended to the High Court that the pleader should be disbarred. It was highly improper on Mr. Phillip's part to request the District Judge to punish the pleader. All that he could lawfully do was to complain against the pleader and leave it to the Judge to deal with him at his discretion.

Judicial officers are also said to be unduly influenced in this manner in cases in which tea or indigo planters are interested. A separation of the executive and judicial functions seems to be the only remedy for this evil.

(d)—Education.

14. The *Charu Mihir* of the 4th September says that the Chief Secretary's reply to the Hon'ble Babu Surendra Nath Banerji's question regarding the Lieutenant-Governor's order requiring District Boards to spend the greater part of their educational funds in the support of primary education, will certainly have a reassuring effect on the public mind.

The Lieutenant-Governor's educational policy.

CHARU MIHIR
Sept. 4th, 1894.

15. The *Darussaltanat and Urdu Guide* of the 6th September says that the teachers in the lower classes of the Calcutta Madrassa are mostly incompetent men, and the boys up to the fifth class are therefore very badly taught.

The Calcutta Madrassa.

DARUSSALTANAT
AND URDU GUIDE,
Sept. 6th, 1894.

In the annual examination of the lower classes the examiners, who are the teachers themselves, judge of the merits of the examinees by their respectability and not by their acquirements. The night school teacher is a very incompetent man, his qualifications not going beyond those of a good boy of the Entrance class.

This scandalous condition of the Madrassa is due to the leaders of the Muhammadan community relying upon the Principal for the success of the institution.

16. A correspondent of the *Vikrampur* of the 6th September regrets that, following the policy indicated in a recent resolution of the Government of Bengal, the Sirajganj Municipality in the Pabna district has already issued a

The middle schools within the Sirajganj Municipality.

VIKRAMPUR,
Sept 6th 1894.

notice to the middle schools within its jurisdiction informing them that the grants given to them will be discontinued. But the withdrawal of aid will mean, in

the case of these schools, their death, because, being situated within the municipal area, they shall get no aid from the District Board, and considering the present educational policy, they can expect no aid from Government. This then is what Local Self-Government in Bengal has come to ! People's money cannot be spent on the education of their children, though it can be wasted in a thousand and one other ways. Why should the Self-Government authorities be so parsimonious in spending the rate-payers' money for the benefit of the rate-payers? Why, moreover, should they be in fear of others?

The present Chairman of the Sirajganj Municipality having for a long time held high office in the Education Department, it will be a matter of regret if an experienced man like him sanctions the proposed withdrawal of aid from the middle schools.

BANGAVASI,
Sept. 8th, 1894.

17. The *Bangavasi* of the 8th September refers to a rumour that the Director of Public Instruction will henceforward undertake the preparation of text-books for the Middle Vernacular Scholarship Examination, and says Government should not act so hastily in a matter which has such an important bearing on the question of the development of Bengali literature. It is true that owing to friendship and favouritism injustice is now being done in the selection of text-books in Bengali literature, but such injustice being due to the action and influence of particular individuals, is not likely to cause serious or lasting injury to literature, and will disappear as soon as the individuals in question lose their power or retire from office. But grave injustice will be done if the head of the Education Department enters upon a literary competition with native authors; for if those who possess authority use it for the purpose of gaining any petty or paltry object on which they may have set their heart, they too will, like people blinded by self-interest, make many mistakes and do wrong. However good the intention may be, the authorities should never allow themselves to do anything which may check the progress and development of Bengali literature.

DACCA PRAKASH,
Sept. 9th, 1894.

18. The *Dacca Prakash* of the 9th September is at a loss to see why the task of selecting text-books for the Upper Primary Examination for both the Rajshahi and the Burdwan Division should fall on Babu Beni Madhub De, Assistant Inspector of Schools for the latter Division. Will Dr. Martin enquire into the matter and let the writer know the reason of the anomaly? Beni Babu took leave on the 23rd June last, and yet before going away he prepared the list of text-books for the Upper Primary Examination of 1895. What was the cause of this unseemly haste? People are imagining various motives for this act of Beni Babu's, and will he clear his reputation by answering the following questions?

1. Was the list of text-books for the Upper Primary Examination issued in other years in the month of June?
2. Was Beni Babu ordered by the Inspector to prepare the list before going away on leave?
3. Has Beni Babu a monopoly of the work of preparing lists of text-books for the Upper Primary Examination? Has he received any hint either from the Director of Public Instruction or from the Inspector that no one else can be trusted with the work of preparing the lists?
4. Has the person appointed to officiate for Beni Babu been proved unfit for the work of preparing lists of text-books?

Dr. Martin is asked to enquire into the preparation of lists of text-books by Beni Babu.

(c)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
Sept. 4th, 1894.

19. The *Burdwan Sanjivani* of the 4th September says that there has been no improvement in the character of the filtered water supplied to the town of Burdwan at this time of the year. During the rains the supply of water is taken from the Banka, which becomes extremely turbid in consequence of the washings of the fields finding their way into the stream. And this muddy water of the river is supplied to the town in an imperfectly filtered form. The

Commissioners ought to remove the complaints of the public in this respect. It would be well for the public if they were to show half that earnestness in doing real useful work which they show in collecting votes.

20. The *Bharat Mitra* of the 6th September says that there is every probability of an outbreak of malaria in Patna city, because filth and dirt are not removed daily, but are allowed to putrify before removal.

BHARAT MITRA.
Sept. 6th, 1894.

21. The *Hitavadi* of the 7th September has heard various complaints against the Serampore Municipality. It must be a matter of great regret if these complaints be true. The Serampore Municipality. It is said that expenditure is not regulated by the budget, that the roads are not kept in a proper state of repair, that the tender of the former contractor for lighting the streets has been accepted at a loss of Rs. 285 by the rejection of lower tenders, and that the municipal overseer has been let off with a simple warning, although he was pronounced incompetent by his superior officer, and it was proved against him that he used to make two municipal coolies do his private work.

HITAVADI,
Sept. 7th, 1894.

22. The *Sanjivani* of the 8th September says that in spite of many objections raised by Sir Charles Elliott, the Government of India is determined upon having village Unions at once. And the Government of Bengal, therefore, finds itself obliged to adopt measures with a view to their establishment. But every care has been taken that the Unions that will be established may be as worthless as possible.

SANJIVANI,
Sept. 8th, 1894.

For the present only a small number of village Unions will be established experimentally in the Presidency, Bulwan, Dacca and Chittagong Divisions. It is idle to expect any real good from a measure to which the Local Government is opposed. According to the Local Self-Government Act the members of a Union ought to be ordinarily elected by the villagers, but the Lieutenant-Governor may also direct all or any portion of such members to be appointed by the Divisional Commissioner. Sir Charles Elliott considers election unnecessary so long as the Unions shall be in their experimental stage. Considering the class of people whom the Lieutenant-Governor has recommended for appointment as members of the Unions, there remains no doubt whatever that His Honour does not wish that the Unions should become useful institutions. Those who become members of *chaukidari* panchayats are as a rule illiterate men of immoral character, who are always thinking how they shall put something into their pockets, and who are looked down upon by the village people as low class people. With such men as members the Unions will be able to kill themselves very soon, and the Lieutenant-Governor will then tell the Government of India: "I told you then the time for establishing village Unions in Bengal has not arrived." His Honour should therefore be thanked that he is not going to establish all over the country such village Unions as he contemplates, for cries and wails of despair would then have risen in every direction.

The men whom it is proposed to appoint as members of the Unions cannot be trusted by the people with money, much less with the power of imposing taxes. So constituted the Unions will be a source of lucre to a few, but a source of oppression to the people as a mass. The Lieutenant-Governor is giving the people poison where they have asked for nectar.

23. The *Dainik-o-Samachar Chandrika* of the 10th September has the following:—

Establishment of village Unions in Bengal.

The long deferred proposal to establish village Unions in Bengal is at length likely to be carried out. If the existing village panchayats are converted into Union Committees, it will become necessary to make over the proceeds of the *chaukidari* tax to those committees, and vest the Local and District Boards with increased powers of control. But Government cannot possibly approve of such a course. What is therefore proposed to be done is that while village panchayats should be allowed to remain as they are, village Unions should be established as an additional institution; or, in other words, without discontinuing or interfering with the celebration of the Durga puja festival, the house-holder should also indulge in the luxury of celebrating the Doljatra festival. Great *ec'at* indeed! Civilisation will now present itself in its most alluring form. There will be a Committee in every village, members will be appointed to the Committees, and their meetings will

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 10th, 1894

be enlivened with speeches. How many village Hampdens, how many village Garibaldis, how many rustic Mazzinis, how many obscure Cavour and Cromwells will now make their appearance! The thought sends a thrill of joy through the heart and maddens the brain, and one becomes restless in delight. All glory to India! What fear? There are Municipalities and Local Boards all over the country, a District Board in every district, and a panchayat in every village, and now there will be village Unions in addition to all this! The English public will be charmed with the rose-coloured reports of the Indian Administration, whilst the work of the officials will vastly increase.

The Babu admirers of Local Self-Government will be disappointed to learn that the elective principle will not be introduced into these village Unions. But they need not despond, for His Honour has proposed to empower the nominated members of the Unions to elect their own Chairman. But will this small favour satisfy them?

The Unions will be entrusted with the charge of looking after village roads and village sanitation, and will be supplied with the necessary funds by the District Boards on the recommendation of the Local Boards. As for funds, there are the cattle pounds; for the cattle have become, as it were, the principal food of Government. The village priest in the story coveted the poor widow's only cow, and importuned her to perform a religious ceremony. "But where is the money to come from?" asked the widow. "O, there is that cow," replied the priest.

Widow.—Where shall I get money to pay the priest?

Priest.—There is the cow.

Widow.—Where shall I get money for the *Sankalpa* (vow)?

Priest.—There is the cow.

Widow.—And money for buying refreshments?

Priest.—There is the cow.

Widow.—And money for the *habisya* (prescribed diet)?

Priest.—There is the cow.

And the priest rested not till he had prevailed upon the poor widow to make him a present of her cow.

Government, too, would do everything with the cattle pounds. The proceeds of these pounds are divided between Municipalities and District Boards and Local Boards, and village Unions too will now come in for a share. But oppression will increase if any attempt is made to increase cattle pound receipts. Cattle pound farmers harass villagers by unjustly bringing their cattle into the pounds, and if, as is extremely probable, a pound is established in every place where a village Union will be established, the villagers will find it absolutely impossible to keep cows.

If the Unions are charged with the duty of looking after village sanitation, they will become a means of extreme harassment to the village population. The Unions are empowered by law to impose a tax for sanitation and water-supply. And so a fresh tax is inevitable. Local Self-Government, indeed! The day is not distant which will see a return of King Ram's reign. The Babu admirers of Local Self-Government will probably dance in joy, for do they not all of them live in towns?

This proposal to establish village Unions and empower them to look after village sanitation is only an outcome of the pressure which is being put on the Indian Government by sanitary authorities in Europe to improve the sanitation of Indian villages. It is the fear of cholera that has made those authorities direct their attention to this matter, for cholera now breaks out in Europe. Philanthropy fails to be vigorous where it is not founded on self-interest. Government will satisfy European opinion by establishing these Unions, and, to provide the Unions with funds, will authorise them to levy a fresh tax on the villagers. And the result will be increased oppression.

(g)—*Railways and communications, including canals and irrigation.*

CHARU MIHIR.
Sept. 4th, 1894.

24. A correspondent of the *Charu Mihir* of the 4th September says that the

The absence of a road, &c., in the Mymensingh district.

people of Jayada, Rampur, Chapuriya, Simla, Balabari and other villages in the district of Mymensingh are greatly inconvenienced by the absence of a road connecting the thirteenth milestone on the Mymensingh-Tangail

road with the Dulla road. The people's prayer in this matter was granted by the Local Board, and the work of constructing a road was undertaken six or seven years ago. But during this time only about 2 miles of a road, the entire length of which will not exceed 6 miles, have been completed. If the work progresses at this rate a very long time must elapse before the road can be finished. The authorities are therefore asked to expedite its construction. The practice of putting up *bunds* for catching fish in the Aiman river and in the Burul *beel* passing through the villages of Balabari, Ghoga, Chapuriya and Kuripara in the Mymensingh district does great harm to the *ropil* and the aman paddy which is grown in the *beel*. It is hoped that the District Magistrate will attend to the matter.

25. The *Samay* of the 7th September says that though every facility is given to the keepers of hotels and refreshment rooms at the railway stations in the North-Western Provinces in order to enable them to supply good refreshments to the European passengers at a rather moderate price, heavy fees are exacted from the native sweetmeat sellers at all stations. It is said that the latter have to pay about Rs. 1,000 each per annum. It is no wonder therefore that the native passengers should have to purchase the worst refreshments at very high prices. The attention of the railway authorities is drawn to the subject.

SAMAY,
Sept. 7th, 1894.

III.—LEGISLATIVE.

26. The *Vikrampur* of the 6th September says that though Government wounded the feelings of the Hindu community by passing the Consent Act, it has gained nothing by its passing during the four years that it has been in operation. One therefore fails to understand why Government is again so soon going to interfere with the social customs of the Hindus. If Sir Alexander Miller's proposed amendment of the law relating to conjugal rights is carried, the Hindu community will be once more agitated, but Government will gain nothing.

VIKRAMPUR,
Sept. 6th, 1894.

The law has fixed the age of consent and Hindu wives not willing to live with their husbands are now about to get greater facilities for carrying out their intention. It will be no wonder after this if courtship, too, is introduced into the Hindu Society! It is said that in thus interfering with Hindu social custom the Government of India only follows the lead of a class of philanthropists in England who are pained to see the *zanana* system and other rigorous domestic customs of the people of India, and who want to see the women of this country as free as the women of Europe. The people of India do not care much for what the English philanthropists, male and female, may say or do, and they cannot understand why the authorities in this country should unnecessarily wound their feelings by listening to the advice which is given by these philanthropists. It is to be hoped that Sir Alexander Miller will not wound the feelings of the people of India as his predecessor did.

27. The *Education Gazette* of the 7th September has the following in connection with the proposed amendment of the law relating to the restitution of conjugal rights:—

EDUCATION GAZETTE,
Sept. 7th, 1894.

Hindu ethical writers advise all husbands to put away wicked wives, for to live with such wives is considered by them to be as dangerous as living with a serpent. But where a wife is only showing signs of disobedience and unruliness, and has not gone far in wickedness, she ought to be punished with the object of bringing her round. But when a wife shows no signs of repentance even when proceeded against in a Court of Law, she ought to be left to her fate and the case against her should not be pressed further so as to procure her imprisonment. According to Manu, when a wife, a son, a slave, a disciple or a brother becomes guilty of any offence, they should be struck on the back with a piece of cord or bamboo. This is no doubt opposed to English ideas of gallantry and to the provisions of the Penal Code, which disapprove of this mode of bringing back a modern girl to a sense of her duty. But the Hindu law-givers, though they taught that women should not be beaten, had yet no

scruple in enjoining punishment in this case with the object of enforcing moral discipline. They even enjoined that a woman slighting her husband in excess of pride caused by the influence and riches of her relations should be given up to the dogs to be devoured by them in the presence of a large number of men. But it probably never became necessary to enforce this provision of the Sastras, for the sight of a dog was ordinarily sufficient to bring obdurate women to their senses. But the imprisonment of women for refusal to live with their husbands is opposed to the letter and spirit of the Hindu Sastras, and no respectable Hindu gentleman ever thinks of getting back his wife with the help of the law. Even low-caste Hindus do not wish to see their wives serving out a sentence of imprisonment in jail for having refused to live with them. There is something innately un-Hindu in the idea of a Hindu woman's imprisonment for an offence like that. The proposed amendment of the law will, therefore, do no harm to Hindu society, and will in no way interfere with any custom, ancient or modern, prevailing in society.

GENERAL AND
GAUHARIASEE,
Sept. 8th, 1894.

28. The *General and Gauhariasee* of the 8th September will be glad to see Syed Mahmud of Aligurh and the Honourable Muhammad Yusuf Khan Bahadur appointed Members of the Viceroy's Council when the vacancies therein will be filled up in December next.

SULABH DAINIK,
Sept. 10th, 1894.

29. The *Sulabh Dainik* of the 10th September says that the fear of the public is utterly unfounded, that if allowed to interfere in the management of Debottar property, Government will ultimately bring it under its absolute control. Having regard to the past conduct and policy of Government, the people are not justified in entertaining such fears. The enactment of a law for the management of Debottar property will bring mahants to a sense of their duty and make it safe for respectable women to visit the sacred shrines. The public should therefore thank, instead of abusing, the Hon'ble Surendra Babu for the efforts he is making in this direction. For nearly 50 years Government exercised control over the management of Hindu shrines and temples, and even dismissed wicked mahants in one or two cases, and nobody blamed it for having exercised its powers in that way. The law under which Government exercised those powers was abolished at the instance of English clergymen, and there will be no harm in reviving it. The *Bangavasi* newspaper's attitude in this matter is irrational and should not be paid heed to by those who are moving Government in this matter.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 11th, 1894.

30. The *Dainik-o-Samachar Chandrika* of the 11th September says that the English philanthropists, at whose instigation the Consent Act was passed, have not yet moved in the matter of Hindu temple property. But no one can tell what causes produce what effects; and it is for the public to judge whether the management of Hindu temple property by District Boards will serve any interest of the Congress. Nor should the British Committee of the Congress be lost sight of in coming to a right conclusion on this point. The question of Hindu temple property has, indeed, filled the writer's mind with great anxiety. He cannot accept the assurance given by the *Amrita Bazar Patrika* that, after the lesson taught by the Consent Act, Government will not again interfere with the religion or religious rites of the Hindus. Is not the proposed amendment of section 260 of the Code of Civil Procedure, by which wives will be made disobedient to their husbands, calculated to interfere with the religious customs of the Hindus? According to Manu, a wife who does not obey her husband should be either publicly renounced or caused to be devoured by dogs. The Shastras require a wife to look upon her husband as the God Narayan himself, though he may be sinful, sickly, illiterate, or even affected with leprosy. And would it not be an interference with the Hindu religion to make a law which will give the Hindu wife power to disobey her husband? It is the Babus who advocated the cause of the Consent Bill, and it is the Babus again who are supporting the proposed amendment of the law relating to conjugal rights. In passing the Consent Act, Sir Andrew Scoble and his Chief, Lord Lansdowne, disregarded Hindu public opinion, and there is no knowing what Sir Alexander and his Chief, Lord Elgin, will do in the present case.

The proposed amendment is only a sequel of the Consent Act, and is one of the ten items of reform which came in the shape of proposals or orders from England.

Nothing short of Sir Alexander Miller's withdrawal of the Bill will satisfy the writer that Government has no intention of interfering with the religion of the Hindus, or assure the public that it does not really mean to pass any law regarding Hindu temple property.

31. The *Sulabh Dainik* of the 11th September thinks that the proposed legislation for the management of Devottar property should include provisions regulating the appointment of mahants. Mahantships should be made hereditary, and no unmarried young men appointed as Mahants. Mahants should be married men and not less than 50 years of age at the time of their succession to the guddy. During their minority the temple property should be under the management of a Hindu Committee appointed by Government. The scandalous lives which the Mahants very frequently live have made a provision of this nature indispensable.

SULABH DAINIK,
Sept. 11th, 1894.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

32. A correspondent of the *Samay* of the 7th September, writing from Samastipur in Tirhut, says that, owing to scanty rain-fall, severe scarcity is prevailing in the district. The other day a woman was seen wandering about the bazars in order to find customers who might purchase her son and daughter. And the daughter was actually disposed of to a woman of the town for only five pice! The people of Bengal are entreated to come forward to the help of the suffering people of Tirhut.

SAMAY,
Sept. 7th, 1894.

33. The *Bangavasi* of the 8th September has learnt that severe distress is prevailing in Arjunpur and 20 or 25 adjoining villages in the Murshidabad district. The poor people get a meal at intervals of four or five days, and having already disposed of all articles of household use, are now getting no loans from the money-lenders. Most of them are therefore going over to the other side of the Padma river. The *aus* crop is being submerged by the floods, and there is little hope of its yielding any return. The floods have also submerged the people's houses, thus aggravating the people's misery.

BANGAVASI,
Sept. 8th, 1894.

34. Babu Deviprasanna Rai Chaudhuri, Secretary of the Faridpur Suhrid Sabha, writes in the *Sanjivani* of the 8th September as follows:—

SANJIVANI,
Sept. 8th, 1894.

Babu Kunjalal Ghosh, who has been sent by the Sabha to distribute money and rice among the distressed people of Kotalipara, wrote to say that a boy was sold for Rs. 30 and a woman for Rs. 5 only. The woman herself pressed her brothers to sell her, as she could not bear to see the sufferings of her children. It is impossible to say how many occurrences like these are taking place in Kotalipara without anybody knowing anything about them. A man has committed suicide, and a woman was found lying dead in the 1½ anna zamindar's bazar. Babu Kunjalal wants more money and rice, because the number of people requiring relief is increasing every week. The condition of the children is growing pitiable; they are so weak that they cannot even cry aloud. The Sub-divisional Officer of Madaripur went with some money to afford relief. But as he saw people buying oil and fish at the Utterpara hat, Kotalipara, he concluded that there was no distress. Perhaps the Deputy Babu wishes to see the hats and bazars all closed, and the people all lying dead.

Lately the correspondent wrote to the District Magistrate requesting him to pay a visit to Kotalipara. But the Magistrate having already started for Kotalipara, the letter was received by Babu Jagabandhu Khan, the Deputy Magistrate in charge, who replied to it. The correspondent knows that Babu Jagadbandhu has never been to Kotalipara in connection with the present distress, and yet he has replied as follows:—

“To—The Honorary Secretary, Faridpur Suhrid Sabha, Calcutta.

Dated Faridpur, the 31st August.

Your letter of the 24th instant.

I am glad to hear your Sabha has done so much. The distress is not great, and may be met from private charity. A few rupees will serve to tide over the

next two months, after which every one will be abundantly provided with food from the magnificent *aman* crop.

JAGABANDHU KHAN,

for Offg. Collector."

The letter is quite worthy of a Government officer. The correspondent has never seen such an uncivil letter addressed to a respectable man, and the sentiments expressed in it are on a par with the language in which it is written. No European, nay, no respectable man will, write such a letter.

VI.—MISCELLANEOUS.

MURSHIDABAD
HITAISHI,
Sept. 5th, 1894.

35. The *Murshidabad Hitaishi* of the 5th September is glad that on the 28th August last, Lady Elliott paid a visit to Her Highness Samsajeha Begam Saheba of Murshidabad. Highness Samsajeha Begam Saheba in her Calcutta house. The writer hopes that Her Highness has told her tale of misery to Her Ladyship, and has been able to win her sympathy. The writer will remain in anxious expectation of the day when justice will be done to Her Highness and she will return to Murshidabad.

HITAVADI,
Sept. 7th, 1894.

36. The *Hitavadi* of the 7th September says that by refusing to accept a copy of Babu Ramgopal Sannyal's book on Indian Celebrities on the ground that the Lieutenant-Governor could not accept any book written by the man who had compiled a list of murders of natives by Englishmen, the *chhota lat* has really shown himself a *chhota lat* (a little-minded Governor). As for Ramgopal Babu, he will in no way be harmed by this.

BANGAVASI,
Sept. 8th, 1894.

37. The *Bangavasi* of the 8th September says that with the object of showing how justice is administered in this country in cases in which Europeans figure as defendants, Babu Ram Gopal Sannyal some time ago published in book form the judgments given by the courts in certain criminal cases which were brought against Europeans, and the reports of those cases as given in Anglo-Indian newspapers. It is only a compilation that the Babu has made, and with the exception of the order and arrangement followed in the book, there is nothing in it for which he can be held responsible. Of course, the publication presents in a somewhat clear light the principle on which the trial of Europeans accused of any offence is conducted in this country, and it has had the effect of reminding the native public of incidents which they had forgotten or would have soon done so. Babu Ramgopal has recently published another work, *Lives of certain Native Celebrities*, for which he solicited the patronage of the Lieutenant-Governor, and His Honour's permission to dedicate. But he has been told by His Honour that the compiler of the reports of criminal trials can never expect any patronage or favour from the Lieutenant-Governor of Bengal. Now, His Honour has done well by speaking out his mind. For it is only by such declarations of their views by the highest officials that the people are enabled to understand the policy that guides the administration. Many people are blaming the Lieutenant-Governor for this exhibition of what they consider narrow-mindedness. But for ourselves instead of blaming him, we will rather remain grateful to His Honour for the opportunity he has afforded to the people of this country of understanding the English character more fully than they had been hitherto able to do.

DACCA GAZETTE,
Sept. 10th 1894.

38. The *Dacca Gazette* of the 10th September cannot understand why Sir Charles Elliot should have been so much offended with Babu Ramgopal Sannyal for having published the book on the criminal cases between natives and Europeans, in which only the decisions of the English judges have been given and no comments of the author's own have been made. By saying that the book is calculated to create ill-feeling between natives and Europeans, His Honour seems to mean that the trials in question were not properly made, and is that the reason why he is so much shocked by their recollection? If so, Sir Charles should speak out. Is His Honour too afraid of the "Pi"?

As for Babu Ram Gopal he should have remembered that "it is better to beg of a worthy man and to be unsuccessful than to beg of an unworthy man, and to beg with success."

ASSAM PAPERS.

39. A correspondent of the *Paridarshak* for the first fortnight of *Bhadra*, complains of the improper conduct of the peons of the Munsif's Court in Sunamganj in the Sylhet district, and especially of the peon named Hara Dhan Singh. Once a charge was brought against him before the Munsif, and though the charge was proved, the Munsif Babu did not punish him. Lately he went to execute a decree in village Atmajan, but left the place after simply paying a visit to the decree-holder. The explanation he gave on his return was that he could not find anybody on behalf of the decree-holder able to point out any property belonging to the judgment-debtor. The man being a resident of Atmajan, has personal friends and enemies there, and ought therefore to be transferred to some other sub-division.

PARIDARSHAK,
First Fortnight of
Bhadra, 1301 B.S.

CHUNDER NATH BOSE,

Bengali Translator.

CALCUTTA,

The 15th September 1894.

